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The CONVERTED CATHOLIC MAGAZINE

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*Should Protestants
Join into One Church?
Is Protestant Blood
To Defend Vatican?*

MAY, 1951

THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."—Luke xxii:32

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Message OF THE Month

Christ-the Only Hope

THE MONTH OF MAY is devoted to the worship of Mary by the Roman Catholic Church. Substitution of Mary for Jesus Christ as the savior of mankind is one of the chief errors introduced by the Roman Catholic Church in place of the simple Gospel teaching. Perhaps more than anything else, it brands Roman Catholicism as a return to man-made religion from which Jesus Christ came to save.

This perversion of early Christian teaching is most boldly expressed in the well-known official prayer to Mary, the *Salve Regina*:

Hail, Holy Queen, Mother of Mercy! Hail, our Life, our Sweetness and our Hope . . .

Martin Luther called this a "tissue of errors." But the Jesuits who have always made a point of glorifying whatever Luther condemned in order to sharpen the dividing line between Roman Catholic and Reformation teachings, insist on upholding it more than ever. For this reason the Jesuits have always been staunch defenders of the Mary-worship of Alphonsus Liguori, whose best known book, 'The Glories of Mary,' enlarges and explains the doctrine of the *Salve Regina*. Alphonsus Liguori, beatified, canonized and by Papal decree, March 23, 1871, declared a Doctor of the Church—an honor which at that time had been conferred on no one since the Reformation—remarked that the following story is by no means incredible:

A certain Brother Leo saw in a vision two ladders the one red, the other white. On the upper end of the red ladder stood Jesus and on the other stood His holy Mother. The brother saw that some tried to climb the red ladder; but scarcely had they mounted some rungs when they fell back, they tried again but with no better success. Then they were advised to try the white ladder and to their surprise they succeeded for the Blessed Virgin stretched out her hand and with her aid they reached heaven.

Lest it be imagined that mariolatry, with its diabolical substitution of Mary for Christ, is the private opinion of individuals such as Liguori, here is the official and public "Consecration of the World" to "The Immaculate Heart of Mary" by the present Pope Pius XII, which was broadcast to the world from the Vatican radio station on November 1, 1942:

"Queen of the Most Holy Rosary, Help of Christians, Refuge of Mankind, thou who vanquished in all Battles of God . . . We prostrate Ourselves confident of obtaining thy mercy . . . solely through the boundless goodness of thy maternal heart."

Jesus Christ, who alone saves, directs us differently than the Roman Catholic Church. He says:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest . . . I am the way, the truth and the life. No man cometh unto the father, but by me."

In Him, not in Mary, is the Life and the Hope of the world.

EDITORIALS

By W. M. MONTAÑO

Is Protestant Blood Promised To Defend The Vatican?

DESPITE THE MANY THREATS upon himself, "*The Holy Father will not flee*," reports Ace Correspondent Karl H. von Wiegand, famed Hearst correspondent. "He rejects every thought of transfer to some other country, however grave the danger to Rome and to himself might be," the [Catholic] *Register* of last March 25 states. In a recent meeting of the Cominform, von Wiegand says it was reported that "Pius XII and his Cardinals were denounced as the '*greatest spy organization in the world*,' and, as such, the greatest danger and barrier to Communism." It was further ordered that Communists should make a great effort to gain possession of the pope and his cardinals.

The serious part of this Ace Correspondent's report is that General Eisenhower appears as having committed the Western Powers to defend the Pope and the Vatican. According to the [Catholic] *Register*, "The writer also noted that in his recent talks with Italian Premier Aliche de Gaspari, *General Eisenhower is said to*

have assured the Italian leader that, because of Rome and the Pope's influence as a spiritual leader, Northern Italy, Rome and the Vatican would be defended at all costs by the Western Powers."

This creates a very ironical and ludicrous situation, in view of the Pope's refusal to see General Eisenhower during the latter's recent visit to Rome while on his inspection tour of defense potentialities of the countries in the Western Alliance. The refusal was made on the grounds that "*it was preferable for the Pope, who has never ceased to plead for peace and who considers himself outside and above all 'earthly competitions,' not to meet him.*" As reported by the N. Y. *Times* of last January 19, "Ike" "let it be known that he would have been happy to present his respects to the Pontiff."

If it is true that the Western powers are committed to "defend at all costs" the Pope's self-assumed domain, it is time for all Protestants and freedom-loving people to really protest and stop such unprecedented and undemocratic commitments.

A Little Too Soon

AT THE 1951 St. Patrick's day luncheon of the Ancient Order of Hibernians, Roman Catholic Archbishop Francis A. McIntyre, of Los Angeles, California, declared:

"The Irish are universal and wherever they have gone they have fought for the principles they have taken with them. They have taken with them the spirit of St. Patrick and his deep devotion to Almighty God.

"That adherence to principle and to God is the background of great leaders everywhere."

Superior Court Judge J. Frank Moroney, speaking before the same audience, recalled the glories of the Irish in this country.

"Who can measure the influence of an Archbishop Hughes or a Bishop John England or a Cardinal Gibbons or a John Boyle O'Reilly or an Al Smith or a Bourk Cochrane?"

In speaking of the perjury and treason trials in New York and Washington, he continued:



Acme Photo

General Eisenhower in Italy

Rejected . . . Yet Reassuring

How Would This Read if "Bible" and "Religion" are Changed to "Romanism?"

THE RUSSIAN dictionary published by the Soviet State Publishing House in Moscow defines the Bible as "*A collection of fantastic legends without any scientific support. It is full of dark hints, historical mistakes and contradictions. It serves as a factor for gaining power and subjugating the unknowing nations.*"

The same dictionary defines Religion in these terms: "Religion is a fantastic faith in gods, angels and spirits. It is a faith without any scientific foundations. Religion is being supported and maintained by the reactionary circles. It serves for the subjugation of the working people and for building up the power of the exploiting bourgeois classes . . ."

Russian ideologists are in reality most ignorant people in their knowledge of Christianity. Their knowledge is limited to just the practices and teachings of Rome and they labor under the false conception that such is Christianity. If only for their own edification they would study the teachings of the Gospel, their eyes would be opened!

"It is a significant fact that in all the long list of these traitors not one single Irish name has appeared. That is not simply an accident. There is no danger that a people whose genius has always stressed spiritual and intellectual values ever will become the dupes of an ideology that would obliterate from the minds and hearts of men those spiritual ideals which are the very heart of western civilization."

Less than a week after this gathering, the Roman Catholic Irish immigrant, ex-Mayor of New York, now Ambassador to Mexico, William O'Dwyer, mopped his brow while describing before the Kefauver Senate Committee the way "That the clique of underworld characters surrounding Costello played a leading part in his own political race to the Mayoralty of the world's largest city."

Rome, What is Your Answer:

Is the Bible Complete?

THE ROMAN CATHOLIC Church teaches that "The Bible does not contain all religious truth, and for that reason non-Catholics have not the whole revelation of Christ to man." This and the following Roman Catholic teaching are among the most pernicious and destructive expressions against Christianity:

"These sacred writings were inspired by the Holy Ghost, and contain revealed truth, but not all of it . . . Our non-Catholic friends should consider the helpless position of those who take the Scriptures alone as their sole rule of faith; in other words as their only

guide to religious truth . . ." [The Authorized Interpreter of Holy Scripture by William H. Sloan; Paulist Press, New York.]

While the theologians of Rome accept the Scriptures as "inspired by the Holy Ghost" they make the third person of the Holy Trinity imperfect, forgetful, and incapable of transmitting the whole truth. If such is correct then Christ was not speaking the truth when he said:

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, who the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:23, 26.)

This erroneous teaching of the Roman Catholic Church perverts the faith of the people, constitutes a blasphemy against the Holy Ghost, and such sacrilege leads to impiety and leaves the individual in a deep labyrinth without exit.

Having thus discredited the value of the Holy Scriptures, the Roman Catholic Church has supplanted them with tradition, which is no more than a volume of fairy tales, superstitious dreams, and incoherent visions.

Would you like this article to be read by some of your friends? We will mail sample copies of this issue of our magazine for you at the rate of 6 copies for \$1.00.

As I made my journey
... unto Damascus . . . there
shone from heaven a great light.

Damascus Road - Twentieth Century

By NORMAN M. DUNSMORE

AT ALMOST MIDNIGHT in the Saint Isabelle Hospital, Bahia, Brazil, Sister of Charity Rosa, a nurse, checked on her poor patients in the ward for the last time before going to her bed. At the end of the ward as she prepared to kneel before an altar bearing an image of the Virgin Mary, the patient on bed number 8 called out, "Sister, Why are you going to kneel there? Please come read this." Then follow-

ing her trembling finger the Sister read, "*There is but one God, and one mediator between God and man, the man Christ Jesus.*" The light by which she was reading came from the flickering candles on the altar of "Our Lady of Grace." But the God in whom there is no shadow sent light to her soul. "Only one mediator between God and men . . . Jesus."

The Sister retired to her room and



Miss Jacqueline Le Roy (left) as Sister Dona Rosa as she appeared in May, 1949 at the Saint Isabelle Hospital, Bahia, Brazil.

kneled in prayer pleading, "Who art thou, Lord?"

"I am Jesus," answered a voice in the depths of her soul.

In the days that followed Sister Rosa opened her heart to the voice of her new found Lord.

"O Lord, what do you wish me to do?" she asked. And in the six months following that memorable night she little by little withdrew from the usual and expected practices of her order. Because of her new found faith her spirit rebelled against confession to a priest, penances, and the repetition of prayers found in the Breviary which seldom even mentioned the name of Jesus.

Within herself she came to the realization that in remaining as a Sister of Charity she would be a hypocrite, and then she heard the command, "Rise and go into the city." Secretly she prepared to leave.

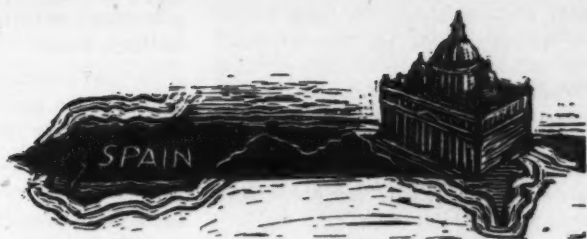
A Protestant servant procured a dress for her. For days it shared the secret place of her treasured Bible, a gift she had received as a child from her mother in France. Feeling that if she were to abandon the security of the Order, God would care for her, she asked her Protestant friend, the former patient, to escort "a woman" from the hospital. Not even did she reveal her plans to him. Under the cover of darkness the Sister crept through the back garden of the hospital and jumped over the wall—a wall of 40 years of Romanism. Discarding her habit, the dress concealed underneath, Sister Rosa felt glaringly conspicuous but excited and happy.

Her amazed friend waited for her and invited her to stay with his family.

As a French citizen, the former nun was able to visit the French consulate the day after her escape and there give the full details of her life. The consul, a Roman Catholic, was incredulous and unsympathetic, but he finally gave her the needed assistance. On her Brazilian identification card she changed her profession to read "nurse" rather than "religious order," and her address to that of the Protestant family with whom she had found refuge. As expected, the Roman Catholic Church officials sent the police to locate her, but they were powerless to do anything since under Brazilian law, it was allowable for her to change her profession and address. Truly God cared for her during the hours of confusion and fear.

On March 5th, 1950, this former Sister of Charity officially joined a Protestant Church, and completed her break with Roman Catholicism. As her testimony that day she quoted from her Bible, "My soul fainteth for thy salvation; I hope in thy word." She added that for the first time she understood Paul's words as to salvation, "If by grace, then it is no more of works: otherwise grace is no more grace . . . For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast . . . Believe on the Lord Jesus Christ and thou shalt be saved."

Miss Jacqueline Le Roy, formerly Sister Rosa, wishes she could be in a thousand places at once to tell of the joy and happiness she has found in the truth which set her free.



An Ominous Shadow

THE ROMAN CATHOLIC Church in America was deeply disturbed by one article of a series by N. Y. Times Chief Foreign Correspondent, C. L. Sulzberger, on the conditions in Spain. The article in question, entitled "Spaniard's Church Outrivals Falange," appeared in the New York Times of last February 8. Roman Catholic pulpits and press have been used to discredit the report.

"The two dominant influences contributing support to Generalissimo Francisco Franco's totalitarian regime in Spain," reported Mr. Sulzberger, "are the army and the Church. The Falange party, as such, is a less important, less organized and less certain force . . .

"Of the elements upholding Generalissimo Franco, by all means the most important in terms of political and cultural impact is the Roman Catholic Church in Spain."

Correspondent Sulzberger explains that "the Spanish Church has a far more nationalistic outlook than Catholicism at large. The Church in Spain is less liberal than elsewhere. It deliberately militates against more free pub-

lic expression. When the Pope spoke out for freedom of the press," he reported, "his words were altered, as they appeared in Spain, to imply that he referred only to freedom in Communist lands."

To give his daily readers, those of all religious affiliations and convictions, a fair appraisal of the true situation, Mr. Sulzberger gave the following history:

"The Spanish Church became virtually a national organism under Spain's great rulers, Charles V and Philip II, in the sixteenth century. Indeed, the troops of Charles V sacked Rome in 1527 with particular savagery and held the Pope prisoner for seven months.

"The Spanish Crown obtained the right to name the Primate of Spain and all Bishops and until 1931, when the Republic began its brief career, this was never relinquished.

"Generalissimo Franco has regained vast powers over the Church organization. Not only does he receive the same oath of submission from the Bishops as used to be tendered to the monarchy; he also has virtually resumed the right to name Bishops.

"By agreement with the Vatican, signed June 6, 1941, the Chief of State sub-

mits secretly through the Papal Nuncio in Madrid six candidates for any episcopal vacancy. Rome sends back three of these names and from them, the Generalissimo selects the nominee. Under an agreement dated July 16, 1942, Generalissimo Franco has the same rights as the former Spanish Kings had over church appointments below the rank of Bishop."

"The present primate, Enrique Cardinal Pla y Deniel, is an avowed supporter of the Chief of State. Among the Bishops his is the strongest faction. Experts divide episcopal sentiment in this fashion:

"Supporting Generalissimo Franco are thirty-three Bishops and Auxiliary Bishops; regarded as 'pro-Vatican' and therefore somewhat more liberal than the 'Franquista' group are twenty-three Bishops and Auxiliaries; devoted to the cause of the monarchy and led by Cardinal Segura are five.

It is true that in Roman Catholic lands, where people see the Church in its true light, sincere Roman Catholics are disturbed by its conduct and outmoded forms.

In Spain, reports the *Times'* Chief Foreign Correspondent, "They say that whereas in former days members of the socially and intellectually élite classes took clerical robes, today an ever larger proportion of priests is made up of the ambitious and uneducated; that tolerance increases; that individual church leaders become more and more interested in commerce and finance, less and less in the welfare of the people.

"There is a saying that '*el dinero es muy Católico*'" (money is very Catholic). Only a few individual clerics like Bishop Herrera of Malaga (who has opened a school for social studies in his diocese) are widely reputed to be

concerned with material improvement of their flock."

In vain Rome tries to cover the truth. Despite the claim of the [Catholic] 'Register' that "It can't be stated categorically that Franco's Spain does not practice religious persecution," first hand account of Sulzberger says:

"The Bishops of Spain continually proclaim the existence of only one true religion and do not permit dissidence. Protestantism is therefore regarded as an evil. In 1949 *Ecclesia*, a church publication, said, 'The objective right to profess a false religion does not exist.'

"There are now 184 Protestant chapels in Spain for an estimated 30,000 Protestants; the state holds that there are only 1,750 'real' Protestants in the country.

POPE PIUS BLESSES FRANCO AND SPAIN

New Ambassador to Vatican
Receives Benediction for
Leader and His People

By ARNALDO CORTESI

Special to THE NEW YORK TIMES.

ROME, Dec. 12—Pope Pius sent his "affectionate blessing" to Generalissimo Francisco Franco and to the Spanish Government at the same time that he sent it to the Spanish people today upon receiving the new Spanish Ambassador to the Holy See, Joaquin Ruiz Jiménez Cortés.

The Pope expressed the hope that the world might come to know the Spanish people "through which the many suffer to the cause of civilization give benediction."

AP
IT'S AN OLD STORY
N.Y. 'Times,' December 13, 1941

The Converted Catholic Magazine

"Protestant schools cannot be established; children go to schools where Catholic religious teaching is obligatory. In state schools teachers are obliged to take children to mass and cooperate with the local priest. In last year's budget 1,391 'private' church schools received small state grants—aside from church schools that have parity with those of the state.

"Church and state are officially 'inseparable,' and Generalissimo Franco has declared Spain a 'social and Catholic state.' The church operates five daily newspapers and 455 periodicals. Priests are assigned to the press and propaganda section of the Ministry of Education—which controls censorship in Spain. A 'religious assessor' is attached to each newspaper in the country."

Chief Correspondent Sulzberger answers what he would call a legitimate question why in a series of dispatches primarily concerned with Spain's relationships with foreign countries, so much attention is focused on the attitude of the Spanish Church.

"The answer is: because of its peculiar position, which is far less liberal than that of the Vatican, the Primacy of Toledo has a direct bearing on diplomatic affairs.

"Word has been received by foreigners of Catholic students warned against the 'imperialist' United States, a heathen country where such 'unnatural practices' as divorce and birth control are permitted. Young men and women arriving in Spain from Latin America are often taken aback by this unexpected reactionism—quite different from their own Catholic upbringing.

"Why, one asks, if the church has so favored a position in Spain does the Vatican steadfastly refuse to sign a concordat with Madrid? The Franco regime is unquestionably devout. It is rather more than orthodox. It allocates



A Protestant Church officially sealed

large sums to religious building. It encourages pilgrimages and processions. Yet, despite agreements of 'convenience' with Rome, there is no concordat.

"Is it because the Vatican regards the Franco regime as too transitory? Or is it because the Vatican, itself so much more liberal than the 'national' Spanish church, has unsuccessfully sought to reform it? The answers to these questions transcend in importance matters purely limited to religious beliefs. They have, as implied above, a direct impact upon the material world of foreign affairs."

In their denial of persecution in Spain, Roman Catholic authorities are careful to state no "*religious persecution*." The phrase *religious persecution* in Roman Catholic terminology refers only to persecution against the Roman Catholic Church. We must ask then,

if they can deny the fact that there is persecution against *Protestants*. We would like to have their *categoric* answer. In the meantime we are well informed of how Protestants "are being hounded and persecuted, tormented physically and mentally."

An Outrage in Spain

LAST JANUARY 23, a converted Roman Catholic layman, a barber, travelled to the little village of C. to hold some cottage prayer meetings. The first two meetings went without disturbance, but the third meeting was interrupted by the local mayor and chief of police, who recorded the names and addresses of all the congregation present and imprisoned the barber in the Town Hall. Two of the believers immediately set out to report the incident to the Mission headquarters, a 20 miles distance, and others took a bed and food to their fellow believer.

Upon hearing the situation, Mr. B., the Field Director of the Mission, and a Spanish companion promptly visited the civil authorities and demanded the prisoner's release. The mayor of C. could not contradict Mr. B.'s statement that the meetings were allowed by law and the imprisonment was, therefore, illegal, since they were cottage prayer meetings without public notice, but he refused to release the preacher until permission was received from the provincial governor. This was just another way of detaining the Protestant. The third day after his seizure, the



Roman Catholic Senator Pat McCarran
visiting Franco

"Imperialist United States, a beathen country"

barber was released and able to hold one more meeting before returning home.

The persons attending the service which was invaded, were each fined 10/, (five days' wages) or commanded to forfeit their ration books. As it is almost impossible for Evangelicals in Spain to obtain work, most of the congregation were forced to relinquish their ration books. This meant starvation for them unless they were able to purchase food at the outrageously expensive black market prices. A sister Church in a neighboring community collected some money to help their fellow believers in need.

Should Protestants Unite In One Church?

By L. H. LEHMANN

A UNITED PROTESTANTISM, with no divisions or denominations and acting as a unified force in religious and social affairs, seems to be, at first glance, a most desirable ideal. It would make Protestantism, with its forty-six million communicants (not counting children), a tremendous power in America. In place of the often fruitless results of individual denominational action, the combined force of Protestantism's 250 denominations brought to bear upon any particular public issue would seem to insure the most successful results. This is the dream of many Protestant leaders today, who spare no effort in planning to make it a reality.

So far, Protestant denominations have been endeavoring to work together by a system of free cooperation through the 712 state, county and city Councils of Churches that have been established throughout the country. These function as cooperating agencies among the different Protestant churches for joint action in social and welfare work, where no surrender of denominational differences in doctrine or individual church polity is involved. But these *cooperative* efforts are not considered sufficient by the advo-

cates of complete Protestant unification. They aim to have all Protestant denominations in the United States merge into one *corporate* organization. Opportunity, they say, would be afforded for doctrinal diversity, but the denominations as such would disappear and give place to one great united Protestant church.

It is said that this could be made sufficiently effective even if the major denominational groups alone could be merged into one corporate group. It is estimated that 80% of the Protestants in the United States belong to eight denominational families. These are: the Episcopalians, the Lutherans, the Presbyterians and Reformed, the Baptists, the Disciples and Evangelicals, the United Brethren, the Congregationalists, and the Methodists. These, if united into one Protestant church, would outnumber Roman Catholics by nearly two to one.

Apparently, the practical advantages of such a merger of Protestants into one great church would seem to more than justify it. Protestant 'disunity' would disappear. United Protestant action could be had on all matters of vital interest to the cause of Protestantism. An adequate number

of churches and Sunday Schools would be provided in urban areas where they are now lacking, and unnecessary churches eliminated in small rural communities where they are no longer needed. Most important of all, for the first time in American history, there would exist a united Protestant force more than sufficient to offset the disproportionate influence exerted by the Roman Catholic church in religious, political and social affairs.

WHAT PRICE UNITY?

In spite of the many tempting advantages that apparently would accrue to the Protestant cause from such a corporate merger of all Protestant groups, the obvious danger to the entire heritage of Protestant faith and freedom would seem to outweigh them all. Following are some of the reasons why this kind of Protestant unity is not desirable, or even possible:

1. *It would endanger religious freedom:*

Religious freedom, as we know it in America, is based upon the Protestant principle of the right of the individual to seek and worship God according to the dictates of his own conscience. The First Amendment to the United States Constitution protects this right of the individual against the State itself and powerful church groups. This right, however, is not *given* to us by the United States Constitution, or by any charter of government. Its existence depends upon the *exercise* of it by the individual. But to exercise it, it is not sufficient for the individual to claim it only for himself. He must defend and even fight for

that same right for others with whom he does not agree. In fact, by defending this right to religious freedom for those with whom we disagree, we can best preserve it for ourselves.

If the eight Protestant denominations mentioned above that comprise 80% of all Protestants in the United States were to merge into one church organization, the individuals who would form its vast membership would no longer be free to assert their private beliefs and opinions in opposition to the unified action, mode of worship and religious beliefs as formulated by the leadership of that one church. This is the price they would pay for the advantages to be gained by being members of a powerful church of nearly 40 million adherents. They would no longer need to defend their rights as individuals, since they would enjoy the assurance and protection that membership in such a powerful organization would assure for them. Neither would they be as concerned as before in defending the rights of those outside their organization with whom they disagreed. This would place the remaining 20% of dissident Protestants at a great disadvantage.

There is no denying that to make such a unification of Protestant denominations effective, diversity of doctrine and worship would have to disappear with the denominations. For the denominations are caused by diversity of religious belief and practice. Furthermore, one of the greatest benefits to be gained by a united Protestant church would be the elimination of unnecessary churches and Sunday Schools in rural areas, and the providing of sufficient church accom-

modation in large cities. This would mean that all would have to conform to a common mode of worship and form of belief. Would such uniformity even be possible? Unless some kind of force or threat of sin were used, as in the Roman Catholic Church, it is difficult to see how, for example, Episcopalians would consent to worship and believe in common with Baptists, or Lutherans with Presbyterians, or even Missouri Lutherans with United Lutherans.

Unity of social action on a cooperative basis, without any interference with diversity of faith and worship, has been increasing among Protestant denominations through the various Councils of Churches. These cooperative efforts have united Protestants in defending human rights, in helping community projects, and in organizing their church membership for enlightened social and political action. But the amalgamation of the Protestant denominations into one church organization would go much further, and would involve the surrender of individual religious beliefs and practices. Those who would refuse to make such a surrender would be 'excommunicated,' and would either carry on the existing denominations or form new ones. Thus the number of Protestant sects would be increased rather than diminished.

2. *It would tend to create another totalitarian church:*

Unification of all Protestant denominations would set up a vast Protestant church that would be more than a rival, as far as numbers are concerned, of the Roman Catholic Church in the

United States. But to be a really effective rival in counteracting the political power and influence of Roman Catholicism, a united Protestant church would have to imitate the structure and methods of the Roman Catholic Church organization. Imitation, as Emerson said, is the highest form of flattery. But an attitude of mere negative opposition to Roman Catholic policies would not suffice. It would have to formulate its own fixed policies with regard to education, marriage, divorce, birth control, labor and racial issues, etc. It would have to establish its own hierarchy of governing powers to secure unity of action on these fixed policies.

There is great danger in placing too much power in the hands of church officials. History bears witness to this, especially in the development of the Roman Catholic Church where the abuse of power resulted in tyranny and ecclesiastical despotism. We would be faced with the same danger from the union of all Protestant denominations into one united church. So far, Protestantism in its divided state has been the great champion of freedom and democracy. But today the tendency in the world is away from individualism and democracy, and toward the establishment of authoritarian and totalitarian forms of government in Church and State.

Like attracts like, and the greatest danger of all would be the possible eventual merger of such a united Protestant Church with the Roman Catholic Church, either because of defensive necessity or to achieve the ideal desired by many of 'one church in one world.'

3. *The Church, not the Bible, would become the final authority:*

This is what happened in the Roman Catholic Church. To sustain the power of its organization, the Bible was found to be insufficient, and as the power of its organization increased, the need to appeal to the authority of the Bible diminished. Tradition and church ordinances supplanted the Word of God in the Bible. In the end, only those parts of the Bible were used that could be interpreted to sustain the power of the church.

The Protestant Reformation remedied this, and set up the Bible as the sole rule of faith and the final authority in all that concerns Christian faith and conduct. The church was stripped of its unwarranted power and placed in its proper relation to the Word of God. It is to this work of the Protestant Reformation that we owe our religious freedom—as well as the denominational differences that have been characteristic of Protestantism ever since. It may truly be said that the Bible, which, on the one hand, unites Protestants on a solid basis of spiritual unity, has prevented them, on the other hand, from joining together in the corporate union of one Church.

Unification of all Protestant denominations would thus involve a shift back again from the authority of the Bible to that of the church. The need for private reading and interpretation of the Bible would be lessened and Protestants, like Roman Catholics, would be guided in all that concerns faith and Christian conduct by the directives of the church.

The strength of Protestantism is said to be in its diversity. Its great heritage consists in the greatest possible freedom of the individual coupled with a solid unity of all believers welded together by the spiritual power that comes from their faith in the Gospel of Christ—"the power of God unto salvation to everyone that believeth . . ." Its unity is formed from the bottom upwards, from millions of consecrated hearts and enlightened minds, not clamped down from above by the deadening and soul-destroying hand of hierarchial and dictatorial power. It is a unity of cooperative effort, without the sacrifice of hard-earned and cherished freedoms. It should be kept that way, and not altered to conform to present-day trends toward authoritarian control.

Be Sure to Read the June Issue of 'The Converted Catholic Magazine' Which will feature:

- A challenging doctrinal article by Editor W. M. Montañó entitled "Hard to Believe"
- A revealing interpretative article on a recent papal pronouncement banning political interest by Catholic Action
- The Life Story of a former priest who though blessed by the Pope felt the need of a personal Saviour from sin

YOU WILL NOT WANT TO MISS THIS ISSUE . . . IF YOUR SUBSCRIPTION HAS EXPIRED, BE SURE TO RENEW IT PROMPTLY . . . THE CONVERTED CATHOLIC MAGAZINE IS NOT PUBLISHED FOR THE MONTHS OF JULY AND AUGUST

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Is 'Our Lady of Fatima'

the

Bride of Christ?



THE RELATIONSHIP of Christ and His church is illustrated in St. Paul's exhortation to husbands and wives in *Ephesians 5*: "This is a great mystery, but I speak concerning Christ and the church." In Scripture the church is often typified as a *woman*, but never as a man. This is a fundamental principle for the Christian to keep in mind. The church is to be presented "as a chaste virgin to Christ" (*II Cor. 11:12*). Related to this is another basic Scripture principle, namely, that it was the *man* who was vested with authority. Christ is the Head of the church, and the church is subject to Him. Christ loved the church and gave Himself for it. The true church, therefore, hears none but His voice, seeks not her own will, but only His desire and beholds only His glory.

However, today a self-styled "Holy Mother Church" has reversed this divine order and seized supreme, dictatorial power. The voice of the church has superseded "Thus saith the Lord;" the church of the world has supplanted the *Man* in glory, and the Lordship of Christ has become secondary to an organized human system. The result is a church that has established herself in eminence in every high place, and calls herself infallible.

This erring church ignores or interprets Holy Writ to suit her own convenience, invents dogmas to broaden her power, and sits as dictator over men—teaching as doctrine the commandments of men.

But—"I suffer not a woman to teach," says the Word of God. This does not reflect on the Priscillas and the Phoebe of Scripture, but emphasizes, rather, that the church shall not usurp authority and be the teacher, nor dare to exercise dominion over souls. No council or assembly on earth is vested with the voice of divine authority. The title "Holy Mother Church" is foreign to Scripture and is not to be found in it, for the church (as in the natural order between the sexes) is the *recipient*, not the *source*. The subtly fallacious propaganda to listen to that which "Holy Mother Church" teaches is in violation and defiance of God's command.

Where then is to be found the voice of authority if the church is not the teacher? The Holy Spirit, not an assembly of fallible men, is the guide "into all truth." The Spirit glorifies

Christ—"Whatsoever He shall hear, that shall He speak" (*John 16:13*). Holy Scripture is the medium through which the Spirit speaks. It has been well stated that *the appeal to the church as divine authority is an admission that Scripture is opposed to that which is pleaded*. The attitude of members of the true church therefore has ever been to listen and give heed to the Word of God—"He that hath an ear, let him hear what the Spirit saith unto the churches."

St. Paul does not admonish us to seek counsel from "Holy Mother Church," but in his farewell message to the church at Ephesus he states: "And now brethren, I commend you to God and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The individual, as a part of the true church, is not committed to the church, but to God and the Word of his grace. In other words, we are not entrusted to ourselves. They that speak from themselves seek their own glory (*John 7:18*).

What is the secret of this great mystery of Christ and the church? Running parallel in the world today are two groups—wheat and tares which grow together till the harvest—illustrated by two women. One is the true church, composed of the redeemed of Christ, who will be presented as a chaste virgin to Him.

The other group is a false church, headed up by Rome. The logical result of being untrue to Christ is the "great whore" who sits as a queen and is no widow in this scene of Christ's rejection. Her delight is here.

She flirts with the kings of the earth. As Potiphar's wife held only the garment of Joseph, that is all she possesses of Christ. She flaunts His garment but does not possess the Man, and will shriek her accusations of him as a final result (*Matt. 7:22*). She glorifies herself. This woman is also called Mother—"Mother of Harlots." She becomes so prominent that she rides the crest of everything. Is it significant in this regard that the Pope and other officials of the Church of Rome wear silks and satins and lace skirts of women?

The cult of Mary, too, is on the increase—not the Mary of Scripture, however, who, like the true church, is hid in Christ. The Roman Catholic Church calls this the "Age of Mary," and urges its own people and the world at large to look to her, under the title of "Our Lady of Fatima," as the saviour of the world from Communism and atheism.

Christ Himself, however, urges us to come to Him (*Matt. 11:28*): "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." For He is Sovereign Lord of all creation. He is also the anointed and exalted Man, and the world is to be judged in righteousness by that Man Whom God has ordained. The risen Man in glory holds all authority and is the sole Head of the church. He says: "All power is given unto Me in heaven and in earth." In every domain He is the authoritative Word, and in all things He must have the pre-eminence—for of Him and through Him and to Him are all things. To Whom be glory forever!

—F.M.



Catholicism -

In Personal Practice

The Sacramental

By SACERDOS

Research by ANGELO LO VALLO

THE Roman Catholic Church claims exclusive control over the graces bestowed by Christ himself. It believes it has the sole right to release or withhold these blessings, since it claims Christ himself instituted the Roman Catholic Church. This is very much in keeping with its Roman imperial design of being the sole, universal and dictatorial Church in Christendom, and plays a large role in its 'fear campaign' of sins partially forgiven but never forgotten.

It is taught by the Roman Catholic Church that of utmost importance are the seven sacraments, through which the life-stream of grace alone can flow

into the souls of men. These seven sacraments — baptism, confirmation, marriage, confession, communion, holy orders and last rites—were fully discussed in the March, 1951 issue of THE CONVERTED CATHOLIC MAGAZINE in an illuminating article by Dr. Lehmann entitled "*The Power Behind the Seven Sacraments.*" But not content to pronounce a monopoly over the rites supposedly instituted by Christ, Roman Catholic theologians have instituted innumerable external rites in the administration of the sacraments. Sometime after the thirteenth century these sacred ceremonies and objects—blessings, exorcisms, pictures, medals, scapulars, ashes, holy water, benedictions, rosaries, to name a few—were designated sacramentals.

Both words, sacrament and sacramental, stem from the same Latin root *sacramentum*, *sacra* referring to a sacred or holy thing and *mentum* meaning of the mind or heart. Before the twelfth century, the term *sacramentum*

[This is the second in a series of articles entitled "Catholicism — in Personal Practice," designed to acquaint our Protestant readers with a detailed account of what their Roman Catholic neighbors actually believe. We feel sure you will not wish to miss any articles of this series.]

was so comprehensive as to include "all sacred usages, ceremonies, even such as were not sacramental rites in the technical sense."¹ The following distinction was finally determined, according to Canon 1144:

The Sacramentals are objects or actions resembling the sacraments which the Church makes use of by way of intercession to obtain especially spiritual effects.

SACRAMENTS AND SACRAMENTALS

Like the sacraments, the sacramentals are classified as the external sensible signs of the Roman Catholic religion. Roman Catholic theologians maintain that some external acts of worship were instituted by Christ alone, others by the Roman Catholic Church. One group, the sacraments, they teach, was instituted by Christ for the justification of man; while the other group, the sacramentals, was instituted by the Roman Catholic Church to produce certain effects, spiritual and temporal, outside of the justification of man. "*Sacramentals are practical signs which not only signify the effects but also produce them.*"²

Unlike the sacraments, the sacramentals cannot claim divine institution, and may be adjusted or abolished according to the wish and direction of the Apostolic See. "The Apostolic See alone can institute new sacramentals, authentically interpret those in use or abolish or change some of them."³ According to St. Augustine, "*The legislative and ministerial power of the Church alone can declare which rites by their external sign signify the blessing or favor that God wishes to be-*

stow."⁴ Thus the Roman Catholic Church boastfully claims the blasphemous prerogative of determining what is pleasing and acceptable to God because it claims to be the sole representative of Christ on earth.

While sacraments are believed to confer sanctifying and sacramental graces either to increase the degree of holiness of the faithful or to remit the guilt of original, mortal and venial sins, sacramentals are claimed only to confer actual graces and thus remit venial sins. It is said, sacraments produce their effect *ex opere operato* (because of the work being worked) as soon as matter and form are applied according to the intention of Christ. The effect is automatically produced provided the person receiving the sacrament is not in sin. On the other hand, sacramentals produce the effect *ex opere operante* (because of the work of the worker or doer), and the effect is produced immediately because of the intercession of the Roman Catholic Church. It is therefore more certain for the faithful Roman Catholic to depend upon the efficacy of the sacramental than of the sacrament. The effect of the former is guaranteed as long as the Roman Catholic Church agrees, while the latter is dependent upon the sinful or sinless state of the individual.

This is another of the typical Roman Catholic strangle-holds which promise that through the Church authorities alone the desired outcome is more certain. In this way it deceitfully undermines the sufficiency of Christ and sets itself up as the only authority able to lock or unlock the gates of heaven and hell.

¹ *Sacraments*, by Phole-Preuss, vol. I, c. 2.

² *Summa Theologicae Moralis*, Noldin, vol. III, n. 44.

³ Canon 1145.

⁴ *Commentary on Canon Law*, St. Augustine, p. 559.

DIVISIONS OF SACRAMENTALS

"Sacramentals are either sacred ceremonies instituted by the Church or objects blessed by the Church for the pious use of the faithful."⁵ "They are signs legitimately instituted for the external worship of God which the Church of Christ uses as instruments to seek for the faithful other supernatural effects that can be obtained through her ordinary power in addition to the proper effect of the sacraments and the proper affect of the sacrifice (of the mass)."⁶ Not content to exclusively control the rites supposedly ordered by Christ, the Roman Church invents other means by which it claims to channel the grace of Christ and to subjugate its followers.

The great number of definitions used by various Roman Catholic theologians in pre-code days led to a marked divergency among Roman Catholic authors as to the division of sacramentals. Many were satisfied with the familiar hexameter: *orans* (praying); *tinctus* (touching); *edens* (eating); *confessus* (confession); *dans* (giving); *benedicens* (blessing). However some adopted the following sevenfold division: *crux* (cross); *aqua* (water); *nomina* (name); *edens* (eating); *ugens* (annointing); *jurans* (abjuring); *benedicus* (blessing).

A reason for this difficulty of not arriving at a clear classification is that the number of sacramentals is too great and the types too variable. Some are so old that their origin is lost in antiquity, others have passed out of existence and some new ones have been added. However, modern Roman Catholic

moralists and canonists have adopted the following six classifications into which all sacramentals must fall:

1. *Ratione Auctores* (by reason of authorship):

Sacramentals which are established by the Church directly but by Christ indirectly, inasmuch as they allege that He gave them the power of instituting them. Certain blessings and benedictions fall into this group.

2. *Ratione Objecti* (by reason of objects):

res (blessed objects)—The spiritual effect is produced mediately through the usage of blessed objects, such as Holy Water, Scapulars, etc. These objects are in some cases called Permanent Sacramentals because of their lasting quality.

actiones (actions)—The spiritual effect is produced immediately through some action as in the case of blessings. These actions are known as Transient Sacramentals, because of the time limitation of the act of blessing.

3. *Rationis finis* (by reason of the end in view):

Sacramentals performed for a definite purpose, such as benedictions employed to confer a supernatural effect, or exorcisms performed to weaken the power of the devil.

4. *Ratione Retus in Solemnnes et Privatas* (by reason of solemn and private rite):

Sacramentals that are conferred with solemnity before a great gathering of people accompanied by the ringing of church bells and singing, or ones which are solemnly conferred in private.

5. *Ratione Ministri in Reservata et non Reservata* (by reason of those reserved or not reserved to ministers):

Sacramentals which are reserved to certain rank of prelate, and those which may be bestowed by any ordained priest.

⁵ *Dogmatics*, Pesch-Prael, Vol. VI, Sect. 7, N. 328.

⁶ *De Sacramentalibus*, Arendt, p. 7.

6. *Ratione Formae* (by reason of form):

Sacramentals which are performed according to the prescribed form necessary for validity.

HOW AND WHAT EFFECTS ARE PRODUCED?

The effect of the sacramentals, as claimed by the Roman Catholic Church, is obtained by virtue of the intercession or command of the Church. The sinful or sinless state of the subject, the sanctity of the minister, or the work of Christ has no effect, according to Roman Catholic theologians, on the efficacy of the sacramentals. Only because of the prayers, intercession and commands of the Roman Catholic Church is the effect produced.

There are four principal results produced through sacramentals: actual graces are bestowed, venial sins are remitted, devils are held in check and temporal goods are procured.

The conferring of actual graces is regarded by Roman Catholic theologians as the primary effect of sacramentals. The blessing of an abbot, the coronation of a king, the nuptial blessing, as sacramentals, confer actual graces to help carry out rightly the work undertaken. These graces are considered not only the sufficient but also the efficacious effect of the sacramental.

All Roman Catholic theologians also agree that sacramentals remit venial sins. "So (holy) natural water, ashes, blessed at the beginning of Lent, the Confiteor with its related prayers have a very potent virtue to wipe away venial sins."⁷ It is also admitted that the sacramentals do not possess the power

to remit the temporal punishment due to sins. If this were so, there would be no place for purgatory, where according to Roman Catholic teaching, the soul expiates for the punishment due to his sin.

The effect of holding the devils in check is the result of the sacramental called exorcism, which the Roman Catholic Church teaches commands the devil, who must immediately and explicitly obey the Church. The exorcism produces its effect by causing the good angels with their superior power to repel the devils; to confer auxiliary graces to the subject to overcome the temptations of the devil; to impede the devil from harming man and his possessions; or to expel the devil from the body of the man he possesses.

Finally, the sacramental is promised to obtain temporal good. In practice, possibly temporal favors are the most sought.

Christianity is a religion of love and liberation from sin, and can be used to build up an ecclesiastical power system only by frustrating its new message of salvation and turning it into a religion of fear similar to pre-Christian and pagan religions. And thus can be accomplished only by "turning the truth of God into a lie." The most tragic results are seen in the frustration of God's plan for man's salvation through Christ, when it is taken over and used as an instrument of human power by a sacrificial priesthood. No where is it seen at its worst than in the betrayal of the message of the Christian Gospel by the Church of Rome.

⁷ *Summa Theologiae Moralis*, Noldin, Vol. III, p. 47.

As We Say It . . .



An Unexpectedly Frank Admission

Jesuit High of New Orleans and Tulane University, states:

"I don't think there is any doubt but that we are losing adherents. I am much afraid we may be losing them at a rate that offsets the happy statistics on conversions published from time to time."

This article which appeared in the March 10, 1951, issue of the Jesuit publication, *America*, urges Roman Catholics to welcome their new fellow Roman Catholic neighbors into the local parish by inviting them to Church fellowship. Himself a part to a mixed marriage, Mr. Le Breton tells how his family had moved for the eighth time in fourteen years. "Each time we have moved," he reports, "without exception, my wife has been greeted within the space of a few days to a few weeks by members of the denomination to which she belongs, and often of others as well. They have asked her to go to church with them, or to affiliate with some church organization, or to meet some of the members of the congregation."

"Never has any Catholic, clerical or lay, extended a similar greeting to me."

Then Mr. Le Breton goes on to re-

late how a Roman Catholic couple he knew moved to a new community and the wife soon began teaching in a Protestant Sunday school and their young child attended it.

"One person's chance acquaintance is no scientifically valid sample," he bemoaned, "but I can count within my own acquaintance six conversions, six defections—the former all individuals, the latter in some cases affecting whole families. And I do not number among the defections Catholics who, although excommunicated because of marital irregularity, still think of themselves as members of the Church and rear their children accordingly."

It has long been known that the Roman Catholic membership figures do not truthfully reflect their actual attendance, as every baptized Roman Catholic is represented in those figures (this includes infants of two weeks or less) and the names of those who leave the Church are seldom dropped from its rolls. But this frank admission of Roman Catholic Le Breton that the rate of losing adherents possibly offsets the happy statistics on conversions is a refreshing truth.

SAMPLE COPIES

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6 for \$1.00

Sentenced For Insult To Pope

IN A SHABBY Italian courtroom, a 30 year old self-declared Italian Communist was given an eight months' imprisonment, suspended sentence, for having publicly insulted the Pope. Under the 1929 Lateran Treaty between the Vatican and the Italian government, ratified in the present republican constitution, insults to the reigning Pontiff are punishable by imprisonment or fine.

Thirteen state witnesses testified that Laura Diaz substantially had said that the Pope's "hands dripped with the blood of the children of Greece and Palestine" because the Pope had not prevented war in those countries and that "no amount of holy water could wash those hands . . ." No witness could state the exact words. This offending speech was made during an election campaign in 1948 when Signorina Diaz won a Parliament seat by a sweeping majority, but the long period which elapsed before the trial was caused by delay in the Chamber of Deputies which had to waive parliamentary immunity before she could be brought into court.

Defense Attorney Fausto Gullo quoted from Dante, (referring to *Paradiso Canto XXVII*) Guicciardini, Carducci and others to show that "during 20 centuries, free-thinking men have often had occasion to think of Popes as guilty of other men's blood." He asked, "So, do you want to send Dante to jail?"

The trial attracted widespread attention because it was the first time that the Lateran Treaty of 1929 between the Italian Government and the Vatican had been applied to a member of Parliament.

Catholic Reports About Dr. Lehmann

to false Roman Catholic accusations against our work and its men, recognizing the source of such reports. These long tirades do not attempt to answer the positive message of salvation, to which our converted priests witness when preaching in churches up and down this great country. It is merely a below-the-belt attack by general slander.

A new low in these attacks was printed in 'Our Sunday Visitor' of last January 28, which quoted one Sheila Link, who claimed to have visited Dr. Lehmann to discuss a mixed marriage problem. Mrs. Link attributes the following to Dr. Lehmann:

"When I explained the purpose of my visit, Father Lehmann was cautiously interested and rather reserved. After a few minutes he looked directly at me and said: 'If you can truly accept the teachings of the Catholic Church, I strongly advise you to enter that Church. Unfortunately I was unable to keep my faith.'"

The Editors of 'Our Sunday Visitor,' the popular Roman Catholic weekly continued its scurrilous attack:

"... ex-priest Lehmann, who died suddenly a couple of months ago ... was out of the Church, not because he had lost his faith, but because he had automatically excommunicated himself by violating his vow of celibacy through attempted marriage.

"No one has ever left that Catholic Church for any other in order to become better. Yes, we mean what we say 'no one.'"

It is easy to see why the Catholic Church fears so much the witness which converted priests offer in the true cause of Christ. Here in Dr. Lehmann's own words are the reasons be

EDITORIAL-
LY, our policy is to give little space and thought

left the Roman Catholic priesthood:

"I could see but a difference in name between the church of the Roman papacy and that which Christ so mercilessly belabored — the church of pontifical high-priests; of pompous dignitaries with broad phylacteries; of myopic scribes and white-washed Pharisees; the church which 'binds heavy burdens and grievous to be borne, and lays them upon men's shoulders,' which legislates much about fastings and external washings; which makes sinful meats that go into the belly on certain days, but heeds little the foul things that come out of the heart every day. If it might not be given to me to imitate Christ in His extreme condemnation of such a church, I felt that I would be one with Him by my silent protest in relinquishing my official position as a member of its ministering priesthood."

"I knew that there was slowly dawning within me a settled conviction of my duty as a true Christian. I realized the truth of what St. Ambrose had said: 'For a priest there is nothing so dangerous before God, nothing so shameful before men, as not to speak out his convictions freely.' I trusted that out of the very bitterness to be suffered there would come a sweetness amply compensating me for the sacrifices which would be entailed.

"Nor was I disappointed in this. I have never had a moment's regret for the decision which I finally took to lose all that made life dear and precious to me as a priest, in order to find the true life promised by Christ to those who should sacrifice all for His sake."

After a person is no longer on this earth and able to defend himself, it is comparatively easy to attribute all

kinds of thoughts and words to him. But a man's own proved writings and life are his best judge.

essentials all fiction for the conduct of either party is the law after case as presented.

Query: Is it lawful for a Catholic who is a witness in court to take an oath by placing his hand on a Protestant Bible?

R. T. H. Janssen, Falm.
Answer: The act of taking an oath on a Protestant Bible cannot be construed as denial of one's faith, nor as approval of the non-Catholic sects which make use of this version of the Word of God in their religious services. A Catholic who is called upon to take an oath should, if he can do so without embarrassment or unpleasantness, request a Catholic version of the Bible or he should ask to take the oath in some other way, as for example, by raising his right hand. Otherwise he may conform to the custom which prevails in the place in which the oath is taken.

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Associate Editor
Very Rev. Arthur V. Lyons,
Business Manager

The above clipping appeared in the Roman Catholic diocesan paper 'The Pilot' of last April 7. We ask our readers to notice the number of Roman Catholic officials, who when taking an oath do so by raising their right hand rather than swearing on a Bible.

¹Soul of a Priest, Lehmann, Agora Publishing Company, pp. 144-145.

²Ibid, p. 134.



► **ATTORNEY GENERAL J. Howard McGrath**, a Roman Catholic, speaking before the National Catholic Educational Association on "American Freedom and Human Rights," declared that *"If anything, the state and church must not have any fence between them."* One of the highest legal authorities in the United States, and a member of the President's cabinet, he also said, "A constitutional amendment, which was intended to prevent the creation of an established church, and a phrase in a letter of Thomas Jefferson have been distorted to create, in the words of United States Supreme Court Justice Black . . . 'a wall between the church and the state which must be kept high and impregnable.'" Attorney General McGrath, it has been speculated, will be the next named to the bench of the Supreme Court of the United States.

► **ENROLLMENT IN Roman Catholic high schools** has increased almost 400 per cent in the last thirty years, declared Rev. Robert C. Harnett, editor of 'America,' a Catholic magazine, at the forty-eighth convention of the National Catholic Educational Association, last March 28.

► **ROMAN CATHOLIC LAYMEN** in the Detroit archdiocese have been told "they need not be concerned by the Holy office decree regarding Rotary clubs. *The Michigan Catholic*, official organ, states that the ruling of the Sacred Congregation of the Holy Office *"is of rather less significance than has been attributed to it."* Cardinal Edward Mooney is head of this diocese.

► **ILLINOIS AUTOMOBILE** license plate No. 1 has been issued for the car of Cardinal Stritch, Archbishop of Chicago.

► **THE NATIONAL COUNCIL** of the Churches of Christ in the U. S. disclosed recently that 48 Protestant communions, with a combined membership of 36,117,771 gave \$1,104,577,184 in 1950. Largest total contribution came from 7,792,500 Methodists, who gave an average of \$26.09 per capita. The highest per capita record was the 40,331 Free Methodists who gave an average of \$169.11 per member.

► **IMPRISONED ARCHBISHOP** Aloysius Stepinac, after serving 4½ years of his 16-year sentence imposed on him for alleged wartime collaboration with the Nazis, was interviewed by A. P. Correspondent Alex Singleton. The newsmen reported that, despite emotional reports to the contrary, the prelate looked fit and unbroken. On the condition of religious affairs in Yugoslavia, Stepinac said, *"They have improved in the last three years. The Communist party has taken a more realistic approach toward democracy."* Commenting upon the possibility of a new treaty between the Vatican and Yugoslavia and the terms for such a concordat, he declared "That is up to the Holy See." *The Archbishop listed as fundamental for the Church the right to give religious instruction to Roman Catholic children, perform marriage ceremonies, maintain a free Catholic press, engage in Catholic social and welfare activities.*

The Vatican refused to comment on the remarks, but noted that such silence does not indicate criticism. A spokesman for the Vatican agreed that Stepinac had accurately presented the Church's view.

► **POPE PIUS XII** recently proclaimed the Archangel Gabriel as Patron of Telecommunications. The Archangel has also been designated by the papal brief as the patron of telegraph, the telephone, radio and of postal employees.

► **BRITISH ENVOY EXTRAORDINARY** and minister plenipotentiary to the Holy See, Sir John V. T. Perowne, died last January 8. British diplomatic relations with the Holy See revert back to December, 1914, when, according to 'America' magazine for last January 20, "Sir Edward Grey dispatched Sir Henry Howard to the newly elected Benedict XV for the purpose of 'laying before him the motives which compelled His Majesty's Govern-

ment, after exhausting every effort in their power to preserve the peace of Europe, to intervene in the present war and of informing him of their attitude toward the various questions that arise therefrom.'" Lloyd George decided after the First World War to continue representation at the Vatican and appointed a non-Catholic as titular of the post and a Roman Catholic as first secretary. But the Court of St. James does not receive a papal nuncio from the Vatican.



CARDINAL SPELLMAN GREETING MAC ARTHUR

Acme Photo

It did not happen a second time

During his enthusiastic reception in New York, the car conveying General MacArthur stopped at St. Patrick's Cathedral, where, without delay, Cardinal Spellman crossed police lines and strode to the side of the General's car, from which MacArthur emerged for the greeting.

But a similar friendly consociation could not be staged the second time. Widely publicized plans for a Loyalty Day Parade in New York City last April 28 called for Cardinal Spellman to ride in the first car with General MacArthur and Protestant Episcopal Bishop Horace W. R. Donegan to accompany Mrs. MacArthur in the second car. Loud protests by Protestant groups and individuals, as well as a hasty phone call from the General as soon as informed of the arrangement, caused a last minute change in the plan by the Veterans of Foreign Wars, sponsors of the parade. Cardinal Spellman marched with the clergy and General MacArthur rode without ecclesiastical chaperonage.

General MacArthur has been described by Protestant Episcopal Bishop Donegan as a "distinguished son of the Episcopal Church."

May, 1951

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► **SOME WHOLE PART** of the King James version of the Bible, at the end of December 1950, had been published in 1,034 different languages and dialects, according to a statement issued by Miss Margaret Hills, librarian of the American Bible Society. The whole Bible has been published in 191 languages; a complete Testament in 246 additional languages and at least a Gospel or other whole book has been published in 597 languages.

New languages added in 1950 to the list, and in which an entire Gospel has been published are: Dyak:Maanjan (Borneo); Jorai, spoken in Annam (South East Asia); Nyimang for people of the Sudan; Riang

Lang used in Burma; and Sara:Madjingai, spoken in French East Africa.

There are also 91 additional languages, in which there have been printed short passages or collection of passages of Bible texts, but in which no complete book of the Bible has been printed. In previous years, these have been included in the total number of languages.

► **TWO ROMAN CATHOLIC** schools in the predominantly Catholic town of Mallardville, British Colombia, closed their doors and left their 840 students without educational facilities in protest of the refusal of the local public school board to allow parochial students to ride school buses.

A Spiritual Ministry

Preaching Christ, the living Saviour, to the Jews across the American Continent, in Great Britain, Belgium, Germany, Poland, and Israel

Maintaining a Church of Jewish Believers in San Francisco

A summer camp for boys and girls

Open air meetings

Publication and distribution of the Word of God and Christian literature in many languages.

A Relief Ministry

Reaching out to Hebrew Christians, Displaced Persons, Refugees and especially to children and orphans

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Sent to all contributors and also on request

► **PROTESTANTS IN GERMANY** remain adamant in their stand that the Bonn government's diplomatic representative to the Vatican should be a Protestant, which they declare is the only one who could exercise the duties of the office with sufficient independence and detachment. President Ehlers of the Bonn parliament pointed out that it is traditional for Germans to have a Protestant in the post at Rome, while Dr. Handhammer, former minister of education holds that only a Roman Catholic "is in a position to meet the present-day men-
are to world Christianity."

► **PENDING APPROVAL** of the state parliament, a new Roman Catholic university near Sydney, Australia, will be erected on 200 tax exempt acres. S. Barton Babbage, Anglican dean of Sydney declared, "The Roman Catholic Church is becoming increasingly a state within a state. It is extraordinary that the minister of education should further this dangerous development which is both controversial and divisive."

For the record, these were the religious affiliations of our presidents:

Baptist: Harding; Truman.

Congregationalist: Coolidge.

Disciples of Christ: Garfield.

Episcopalian: Washington; Madison; Monroe; W. H. Harrison; Tyler; Taylor; Pierce; Arthur; F. D. Roosevelt.

Friends (Quaker): Hoover.

Methodist: Polk; Johnson; Grant; McKinley.

Presbyterian: Jackson; Buchanan; Cleveland; B. H. Harrison; Wilson.

Reformed Dutch: Van Buren; T. Roosevelt.

Unitarian: J. Adams; J. Q. Adams; Fillmore; Taft.

Lincoln did not claim membership in any denomination; neither did Jefferson although of Unitarian leanings; Hayes attended but never joined the Methodist Church.

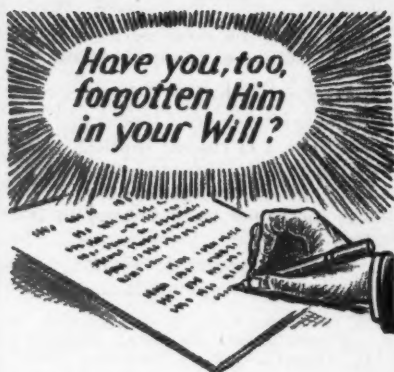
"It is for the Bishop of the Diocese only to decide, according to the instructions of the Apostolic See, in what circumstances and with what precaution, attendance at such (non-Roman) schools may be tolerated, without danger of perversion to the pupils.

"If Catholic parents, despite this warning persist in disobeying the regulations of the Church, setting themselves up, with foolish pride, as a scandal and disedification to others, there is no other course open but that prescribed by the Church herself: 'Parents who neglect to give the necessary Christian training and instruction to their children, or who permit them to go to schools in which the ruin of their souls is inevitable, or, finally, who send them to the public schools without sufficient cause and without taking the necessary precautions to render the danger of perversion remote, and do so while there is a good and well equipped Catholic school in the place, and while they have the means to send them elsewhere to be educated—such parents, if obstinate, cannot be absolved, as is evident from the moral teaching of the Church.' (Inst. CSC Official.)"

'Sunday Bulletin,' August 27, 1950

St. Mary's Cathedral

Winnipeg, Canada



THE BANNER OF CHRIST must go on even after we are not here to carry it forward. For seventy years CHRIST'S MISSION has carried that banner in the vanguard of this fight to uphold the precious teachings of Evangelical Christianity. Spotlighting the saving and keeping grace of Jesus against the background of the erroneous teachings of the Roman Catholic Church, CHRIST'S MISSION, with its staff of converted priests, is uniquely equipped for this important task.

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ENGLAND'S PRINCESS ELIZABETH ON WAY TO VISIT POPE

Despite the loud protests of three major Protestant groups in England, Princess Elizabeth and her husband, Duke of Edinburgh, paid an informal courtesy call on Pope Pius XII last April 11, during their vacation tour of Italy. The National Union of Protestants drew up a resolution that it would be "dangerous to the safety of the British Empire" if the visit were made.

O. T. Taylor, honorary secretary of the Protestant Alliance, said in his letter to the King "such a visit is calculated to create surprise, perplexity and profound sorrow among many millions of Your Majesty's loyal subjects."

Protestant groups also protested to the King when Princess Margaret had an informal audience with the Pope during her visit to Italy in 1949.

► **THE FIRST ROMAN CATHOLIC** opera ever produced in this country was presented last February 22 by the Black Friars' Guild. Its title was *Open the Gates*. According to the [Catholic] 'Register' of last January 28, "The Rev. Urban Nagle, O.P., founder and director of the group is convinced that there is a large field for music in today's Catholic theater."

► **THE NEW FRENCH** coalition government, set up by Premier Henri Queuille last March 9, is practically a carbon copy of its predecessor, the Cabinet of Rene Pleven. It combined Socialists, the Catholic Popular Republican Movement and the Radical-Socialists. The Rene Pleven Cabinet resigned last February 28.

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► **TO COPE WITH THE** restraint of Communist China on religious observances, the faculty of allowing priests to offer Mass at any time of day was granted all Ordinaries in China. As reported by the [Catholic] 'Register' of last Jan. 29, if "any priests offer Mass after 11 a.m., they are required to abstain from all solid food and alcoholic beverages for the preceding three hours, and from all beverages one hour before Mass. The same holds for the faithful wishing to receive Communion." Priests in other parts of the world cannot say Mass after 11 a.m. without special and individual permission.

► **A MASSACHUSETTS** Supreme Court decision, written by a Roman Catholic Judge, ruled that "there was nothing in state law to prevent a Jewish couple from adopting a gentile child." During the case it was stated that New York state laws, "while not forbidding, do not favor adoption of one by another of a different religion," as witness the Judge Lapham decision. [See CCM, May 1948.]

► **A SHARP** clash and long hearing developed last April 11 before the Public Health and Safety Committee of the General Assembly of Connecticut on a birth control bill. At present it is illegal for physicians to prescribe birth-control devices. Opposition to the passage of the bill was led by Attorney Joseph P. Cooney, a former State Senator and counsel for the Roman Catholic Diocese of Connecticut. Support of the bill came from Protestant churchmen, doctors, and laymen. These bills are a biennial feature at meetings of the State legislature, and this year, as in the past, passage of the measure is expected by the Republican-controlled House, but defeat is anticipated by the Democratic controlled Senate.

► **THE AMERICAN BIBLE SOCIETY** has recently acquired a set of the famous Paris Polyglot Bible, containing, in ten huge volumes, the text of the Bible in seven languages — Hebrew, Chaldee, Greek, Latin, Syriac, Arabic and Samaritan. The Bible was printed in Paris in 1629-45. This is now in the library of the Bible Society in New York City, together with the other "great Polyglots" of the 16th and 17th centuries.

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Roman Catholic Conception of Religious 'Phonies'



MUCH OF RECENT Roman Catholic propaganda now invading our American homes in the form of literature and paid advertising is far afield from its stated purpose to educate non-Catholics about the Roman Catholic Church. There has crept into this propaganda a well-defined effort to put all Protestant ministers and teachers in as poor a light as possible, both from the standpoint of character and education.

One of the later Paulist Press propaganda pamphlets is entitled, "*Wild-cat Operators*," and depicts particularly Protestant radio ministers as ignorant and unauthorized religionists whose principle motive is to deceive their listeners and fatten their bank accounts. Before us in a recent issue of the Roman Catholic liberal magazine, *Information*, is a blatant attack upon Protestant preachers by Father Thomas M. Flynn in an article entitled: "Beans, Fresh Eggs and Preachers."

The author states that "in medicine there is a word for it—*quack*, and in law there is a word for it, *shyster*," but he bewails the fact that people in

general have not yet invented a word to apply to "ministers" who have not been ordained by "a successor of the Apostles" and carefully schooled and equipped with supernatural powers.

We can agree wholeheartedly with Father Flynn's objection to the idea that "any clown who decides to don a preachers' cloak is accepted as a qualified representative of God and religion." The article is prefaced by a page photograph of the five-year-old child being ordained to the ministry in Los Angeles. There is not a day that vigorous protests are not heard from Protestant sources against the practice of loose sects which bestow titles upon men, women and even children who can do nothing more than repeat the shibboleths of the groups they represent and have no knowledge of the Word of God and no qualifications for spiritual leadership. As the article says: "No wonder some think we are all a group of phonies!"

Father Flynn, however, bases his argument upon the incorrect premise that only ordained priests of Rome are qualified to speak on religion. "I get sick," he says, "if someone refers to

me as a *preacher*." Such a title he would leave to Protestants only. "A preacher," he continues, "is one who makes a lot of noise, doesn't say anything and is in it for the money he gets out of it. He is a fanatic, probably one who is secretly very fond of the sins he condemns. A preacher is a simpleton who gives his congregation what they want, whether it be nice prudent talk on sex or a smooth discourse on the condition of the world which will disturb no listener's conscience."

Such is a priestly estimate of "preachers." There are too many of this va-

riety. But one wonders how many Protestant sermons Father Flynn has been privileged to hear. How has he gained such an intimate knowledge of "preachers?" Should he actually be exposed to the preaching of the Gospel of the grace of God from the lips of some humble Protestant minister, how does he know but that he, like many another former Roman Catholic priest, might become convicted of sin and then find the true way to heart rest?

Many years of study and practice are required to become familiar with the details of all the endless rituals of Roman Catholicism. The overwhelming majority of Rome's doctrines and practices must be found entirely outside of their Scriptures. Long robes, beads, crucifixes and all the other priestly vestments together with endless repetitions and chants can also be 'phony.'

The souls of human beings hunger and die for the want of the simple Bread of Life. Pious looks with all the livery of the temple can do nothing for perishing souls when Christianity is but a mechanism of dead forms. The man who has spent many years memorizing Latin phrases and Jesuit casuistry, but retains an ice plant in his heart, is no instrument for Christ. The stammering mission exhorter who falteringly though "rightly divides the Word of God," may be a true servant of Christ. "*How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.*" (Rom. 10: 15.)



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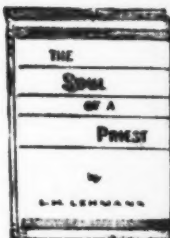
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